1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Jaba

Chief's ward kill a leopard they bring the corpse to the sacred rock near the Madaki's ward and shout, "We have killed your son, come and bury him." Leaving the corpse on the rock, they run back home, for if they were caught by the Madaki men they would be charged with having murdered one of their number. The corpse is then taken to the sacred hut by the Madaki men who skin it, using their nails instead of a knife, which is taboo. It is eaten ceremonially by the grown-up men, young lads receiving merely some of the juice. The skin is thrown out and is appropriated later by those who had killed the leopard. All the members of Madaki's ward are believed to have the power of turning into leopards. Indeed, all the Jaba are believed by the neighbouring tribes to be wer-animals. It is said that there is a female society which exists for this purpose. The senior members prepare all corpses (male and female) for burial, and during the burial-rites parents hand over their daughters to be initiated into the wer-animal rites. These rites are carried out in the sacred grove where, incidentally, all snakes and fish in the river are respected, for they are believed to embody the souls of human beings.

The interesting rites by which Jaba boys are initiated into the mystery of the *ku* have already been fully described (see page 65).

The Jaba appear to have been worshippers of the Sun.

JABA (Kwoi dialect, per Garuba)

1. Head	ritsi	rɪtsi
2. Hair	khi	xi
2. Hair	xi	khi
3. Eye	su	su
Two eyes	suko fani	sukɔ fani
4. Ear	zanto	zantõ
Two ears	zantõ ka fani	zantõ kə fani
5. Nose	fwik (i.e. bilabial f)	ɸwɪk (i.e. bilabial f)
6. One tooth	izhi wo zini	ɪʒi wo zɪni
Five teeth	izhi yuto	ɪʒi juto (the t is palatalized)
7. Tongue	lem	lɛm
8. Neck	tõ	tõ
9. Breast (woman's)	imbã	ɪmbã
10. Heart	chu	tʃu
11. Belly	hwiya	hwija

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

841 775 ripening a fowl is sacrificed and its blood, together with the leaves of the "Karran-Kwoi" and "tongwa," is put in a hole in the centre of the farm.

776 782 The spirits are subject to Gwaza, the supreme and beneficent god who helps the living against evil ghosts. In drought the people pray to him for rain, facing first to the south, and then to the other points of the compass. The priests kill a fowl and place its blood, with a few of its feathers, on a stone two feet high in the sacred grove (at times some of its flesh is added), gia is then thrown three times on each corner of the stone and three incantations are spoken. Gwaza is believed to consume the offering and the petition is always granted.

776 821 When the new moon rises the people pray to Gwaza for health and luck, and rejoice, but on this occasion no beer is drunk. They believe that the sun is a ball of fire, which falls into the water at night and becomes extinguished, but that it travels back to the east at night, at a higher level, and gets fresh fire from the supreme god. If a tree or house is set on fire by lightning the people must put out their old fires and kindle them afresh from this heavenly source.

761 The Kagoro believe that there is a stream dividing life from death, and that when a man falls sick his soul leaves his body and journeys to this stream, where the spirits of the dead, who are assembled on the further shore, decide whether he may cross the bridge. Sometimes the decision is so long delayed that the spirit shrinks, and when it returns to the body has lost its full command. A first husband and wife will always come to the brink of the stream to greet the other, and both parents will come to welcome an unmarried child.

774 The soul leaves the body during sleep, as is proved both by dreams and by the fact that a person suddenly awakened has not full command of his faculties, which shows that the soul has not had time to return to the body. It is possible that the wandering soul may be caught and beaten, or its bowels or liver taken to a magic cave in the grove by the souls of evil men, who devour it. These evil souls glow like fire, which light is visible to the priests alone. When summoned to the injured man the priest calls out several names and the afflicted recognises [754] that of his tormentor, who is summoned and shut into a room [683] where a fire is burning, on which pepper is thrown, and there he is left until he promises restitution. If he fails to keep his promise he is sold as a slave, or choked.

No inanimate object has a soul, but the souls of animals may be born into the children of their slayer—it is doubtful, however, whether they can leave the living body.

798 688 Women and children are not allowed near the sacred groves, nor may they speak of spirits under penalty of death.